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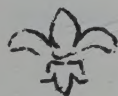
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A DENTAL CHAIR OF
PHILOSOPHY

SCHOLASTICISM:
A POPULAR PHILOSOPHY

EDITORIAL—



BULLETIN OF THE PHILOSOPHY SEMINAR OF
ST. LOUIS UNIVERSITY

H. J. BRIDGES vs CLARENCE DARROW

The seventh wave of the Loeb-Leopold case has appeared as a debate between Mr. H. J. Bridges and Mr. Clarence Darrow, published in the March number of the Century Magazine and filling twenty pages. It is entitled "Crime and Punishment." From the "Among Our Contributors" column I gather that Mr. Bridges, an Englishman seven years transplanted in Chicago soil, is "leader" of the Ethical Culture Society of Chicago. Mr. Darrow is, of course, the noted criminal lawyer who defended Loeb and Leopold. It is safe to assume therefore that the views there expressed represent the very last stages of advanced thought on the physical nature of man, liberty of will, crime and penology.

The question may be stated, Is the criminal morally responsible? He is, says Mr. Bridges, for he has a spiritual nature, and a partially free will. He is not, says Mr. Darrow, for he is a machine, mere matter, governed by immutable and inevitable law, and his will is in no degree free. If I have thrown and roped accurately the plunging thoughts that race through the catch-as-catch-can terminology,

Mr. Bridges says:

That the amazing number of homicides and other crimes committed in Chicago (two hundred homicides in eight months, less than half of which resulted in trials) is due greatly to the philosophy of such men as Clarence Darrow. Darrow holds that man is a mere machine, therefore not responsible for his acts, whether good or evil. He is controlled by immutable and inevitable law and acts in response to such external stimuli as he may encounter. In all other respects he is wholly the creature of his heredity and environment. I hold that man has "a spiritual nature, unique in each person, and of unconditional worth. We cannot prove this, as we cannot prove any first principle whatever." We are inevitably driven to assume it for, since we cannot doubt the reality of our own consciousness, however we may doubt the reality of all things else, it follows that, this consciousness and our moral personality being "the same and of ultimate facts", we cannot doubt that we are moral persons, although we cannot account for the genesis of our spiritual nature by religion or otherwise. We feel it, that's all. We are all potentially free agents.

Mr. Darrow contradicts himself. He asserts that man, a machine, merely acts and reacts to certain stimuli, is wholly the creature of heredity and environment, is subject to inevitable law, and is not a free agent in any sense. There is no such thing as crime for the stimuli are to blame or nothing is to blame-- it is an accident. Yet Mr. Darrow advocates the lessening of crime by teaching the criminal what he ought to do and speaks of the injustice of society in the practical view it takes of the criminal. If all things happen inevitably, how can the criminal be taught to do anything differently than it is fated to happen? If all things, and therefore society, are subject to these same iron laws, how can society be unjust to anyone? There can be no such words as can and ought in the philosophy of Mr. Darrow. The mechano-fatalist thinks, wrongly, that I attribute to man "complete and absolute freedom" of will. "This, it cannot be said too plainly, no man possesses. Probably no man ever will en-

joy it." But each man has some measure of freedom. Therefore we should educate the mind and will of the criminal -- etc. (On prison methods there is no great divergence from Darrow's views.)

Mr. Darrow Replies:

That Mr. Bridges has understood him correctly, "that the supposed free will with which the metaphysicians and theologians have endowed man is a myth and that the problem of crime is not one of punishment but of education and environment as these can be applied to his structure,... The mechanistic theory of life cannot be proved as one would demonstrate a problem in geometry. But enough evidence has been gathered to allow us to proceed upon this hypothesis; the mechanistic view of life is so fully supported by facts that it seems to be the only rational starting-point for the discussion of man....The source of every abnormality or maladjustment is sought in the human machine, and all treatment is applied to the physical organism.... Man's kinship to other forms of animal life has been so clearly proved that it is accepted by all scientists." With regard to the "spirit" of Mr. Bridges he says, "That the old belief of the past has persisted with some men to the present time shows the strength and vitality of a religious idea when one wishes to believe that it is true." Mr. Bridges' chief evidence for the existence of spirit is based on feelings. "Whether there is anything spiritual in man really does not bear on the question of crime, for every one of intelligence really knows that man is closely bound up by his heredity and environment and that free will, as once believed in, is not only foolish but cruel.....It follows that he has no origin other than that which is common to all matter and no destiny different from that of any other organism...."

"It is perfectly admissible to say that the individual has no choice, but still, if society were differently organized, the individual might have had a better chance, and been saved from disaster. True, society cannot be blamed any more than the individual, but everyone who speaks or writes or thinks or acts, does it with the conscious thought that he may influence both society and the individual, and to some extent he may and does. If one believed in free will, he could scarcely hope to influence the individual by what he says or does."

As to the prevalence of crime, less than "one-hundredth of one per cent of the total population of Chicago are victims of homicide." The amount of property lost through robbery and burglary is not "astounding." It is negligible. He is surprised that such a highly intelligent man as Mr. Bridges should so misrepresent the encroachments of crime. The criminal should be trained so as to place him more in harmony with those about him -- etc.

We protest that we have reported soberly and under difficulties the purport of the discussion. It has been a strain. We claim the compensation of relief.

My God!

Thus to be left

"Looking at each other with a wild surmise,
Silent, upon a peak in Darien,"

left by these two intellectual giants, left to find our devious ways back to the pale, far ports of rational thought, if such there be. It is unkind! But no! There is no unkindness. We are machines, machines all, machines without steering gear, clutch,

or brake, from the shops of Heredity & Environment. If there be a baby or a ditch ahead, we must hit it. That is, unless the stimuli fight it out otherwise. Then the stupid traffic officer, Society, knowing no science, will arrest us, perhaps, and jail us, perhaps, unjustly. But no! There is no injustice. He too is grooved by the same immutable law that grooved us and the baby and the ditch. Wonder who grooved the law? But that's unscientific, such talk. It isn't discussed in the best scientific circles. If we only had freedom of will, that is, a spiritual soul. But we haven't, because Mr. Bridges can't prove it, he says. And Mr. Bridges is a highly intelligent man, because Mr. Darrow says so. He is much too intelligent to wish to be considered religious by Mr. Darrow. But after all, it isn't the price of a spiritual soul that is the objection, you know, it's the upkeep. A spiritual soul requires moral responsibility and a Maker and immortality and all sorts of things, including a hereafter, "when we have shuffled off this mortal coil." That gives us pause. Perhaps it is best, after all, just to be a machine, a nice, big Packard Eight, with all the best assorted high-power stimuli, of course. Yes, it's nicer to be perfectly bound-to-do-just-as-we-must about things here and to have a fine alibi when we get There.

Seriously, of course, there is hardly space here for the treatise De Anima Rationali. The situation, however, is very plain. Bridges and Darrow have done us the same service that the two cats did the town of Kilkenny. They have refuted each other perfectly. Bridges is evidently holding the spirituality of the soul and possibly the liberty of the will. But an ethicist who does not understand why a first principle is so-called, who does not see that immortality must follow the spirituality of soul, who apparently sees the liberty of the will in well-doing but not in sin, (for it isn't clear what else a "partially free will" can mean), who cannot, or will not, argue from universality of concept to the spirituality of the principle of thought, who borrows the guns of philosophy and then will not stand by them, ---- such a champion presents a far less heroic or respectable figure than the crass, consistent, rather logical materialist that drubs him with the weapons of pure science. Darrow does this by saying in effect, "If by 'spiritual nature' you mean the 'soul' of the Christian apologist, say so, and then prove it, don't assume it." But the mole-minded mechanist is rather neatly dumped in his turn by Bridges. "Tell me, Mr. Darrow, what such terms as 'can', 'ought' and 'justice' can mean in this world of yours in which everything is subject to immutable and inevitable law!"

Both dwell at some length on the proper mode of treating criminals in confinement. Prisons are really psychic observation wards and hospitals. Darrow maintains that the criminal "should be shown that, due to his special structure and environment, he could have done nothing else than commit the act that placed him in jail; but that instruction, education, and training go into environment, and even though his heredity cannot be changed, with new ideals of life he may still learn to live in better harmony with those about him." His whole article is strewn with verb-forms that denote free, personal action.

He sets down as the three chief "causes" of crime, poverty, sub-normality, and ignorance. One wonders just which of these would explain the case of the super-intellectual Loeb and Leopold. Exceptions, no doubt.

Mr. Darrow should stop reading Russian novels, whether he reads Russian novels or not. No, Mr. Darrow should put himself in the way of other stimuli. Mr. Darrow should write Russian novels.

It just occurs to me that one needn't attach any weight especially to the thoughts of a machine who can't possibly think otherwise than he does, Possibly Mr. Bridges forgot that point.

Louis F. Doyle, S. J.

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MR. WILLIAMS TALKS TO US

When Pius XI after his elevation blessed the world from the balcony of the Basilica facing the court of St. Peter's, he gave the signal for a resurgent Catholic force that was destined to touch the hearts of men in the uttermost corners of the earth. This is the opinion Mr. Michael Williams, editor of "The Commonweal", expressed in a splendid talk before the Jesuit Fathers and Scholastics of St. Louis University on the evening of February 14th. Other signs convinced the speaker that the Holy Father is bent upon launching a moral power to combat the pagan influences of the day: namely, the practical assurance he had that the Vatican Council is to be reopened; the appointment of St. Francis de Sales as patron of journalists; the naming of St. Ignatius as the patron of the great retreat movement.

The world is clearing its decks for a struggle, and that struggle is to be intellectual. Persecution of the crass, physical type will, indeed, ever add to the noble list of martyrs in the Church; Russia today demonstrates this truth. Nevertheless, the main clash must be on intellectual grounds. And certainly the contest will mobilize on one side the pagan intellectual force; on the other, the force of intellectual Catholicism. Mr. Ralph Adams Cram, who has attracted much attention through his fearless fairmindedness, assured Mr. Williams that he was convinced that this force must not be merely a general, indeterminate Christian striving or impulse, or even a High-church movement, but a Catholic, a Roman Catholic resurgent power intrepidly going forth to battle for truth and morality; to bring back to a sick world the splendid dominant charity and faith of the thirteenth century.

In this great clash of the "intellectuals", no publications, believes Mr. Williams, will exert so profound and pervading an influence as magazines of the type of "The New Republic", "The Nation", and "The Dial". These are in every public library; they are the chosen pabulum of the young college men and women of today, --- leaders of tomorrow; they are the cherished source books of the high school and college debater on modern topics. From these sources the modern evangelist carries an inspiration, misdirected though it often be, to the sanctum of the editorial office, to the rostrum of the class room and lecture hall, to those very centers from which he may most effectively sway the thought and mold the lives of the leaders of the oncoming generations. To meet the demands that the Catholic voice be heard in this field and that the Catholic force enter the camp of the opposing "intellectuals", what medium is likely to prove more effective than publications of similar mechanical make-up and appeal, staffed not by ultra-radical neo-pagans, but by a band of sturdy, far-visioned men of

the faith. Mr. Williams stressed the thought that, paradoxical though it may seem, the Puritan "intellectual" of today looks for his motivating inspiration in the written and spoken word of the leaders of the "Left Wing": the Socialists, the Communists, the ultra-modern political economists. These people thrive on radicalism. Call Catholicism radicalism, (and truly what organization offers measures of relief for the ills of the day that are so radical, in the proper sense of that word, as the Church?), and they will read themselves into the Church or at least drop their hostility born of ignorance.

Must history be rewritten? Mr. Williams thinks it must at least be properly interpreted if the Catholic Church is to secure even a modicum of the recognition properly due her for her contribution to modern democratic government. Mr. Henry Jones Ford, professor of Political History at Yale University, (a recent convert to Catholicism), in his writings has emphasized this very viewpoint: namely, that ~~the~~ Catholic Philosophy, Catholic thought, is really at the bottom of very much of what is worth-while in our democratic institutions. He has shown that the foundations of American government rest not upon English government as expressed in the Common Law of that country, but that both derive their spirit and power from the philosophical writings of such men as Cardinal Bellarmine and other intellectual giants of the Church. We need more men of this caliber, --men, lay and clerical, who are not only conversant with the philosophy of the Church but can apply it in interpretative terms and show the world that therein lies the *raison d'etre* of modern democracy.

Has Mr. Williams properly interpreted the spirit of the times? Is the battle of the "intellectuals" about to begin, or rather, has it not begun? The Church is ready in her leaders; the watch towers of this great institution are manned, as ever, with alert, keen-visioned men of God who have sounded the warning and have called us to the new combat. Will the neo-pagan listen to the spokesmen of the Church in the pulpit, from the public platform, the classroom, from the editorial office or broadcasting station? He cannot but listen. Perhaps throngs may not be won to the Church and truth, and again perhaps they may.

The sure and steady trend of science away from crass evolution; the return, though wavering, of non-scholastic psychologists to the belief that there is something above matter; the great movement towards Rome so manifest in Germany and other European nations; the wide-spread interest taken in the Church and her activities throughout the world manifested in feeble, clumsy counter movements such as the Klan--- all these at least suggest that Mr. Williams is standing on firm ground when he says that there is a going forth into a great intellectual battle or a resurgent Catholicism. This is not a new Catholicism, for a "new" Catholicism is a contradiction in terms. It is simply another manifestation of the marvelous adaptive power of the Church to meet a new situation with new methods. It is the Church ever fresh and youthful in her vigor, ever old in truth.

P. A. Brooks, S. J.

"BRUTA INTELLECTU CARENT " -- A DENTAL CHAIR OF PHILOSOPHY

One of the most unfavorable situations in which I ever carried on a discussion was in a dentist's chair. I had to listen to long developments of his thesis without a chance in the world to object. The dentist in question was something of a naturalist. His favorite studies were dogs and ants.

"I have a little dog that is the most intelligent creature in the world!" This was his topic sentence. I shall not undertake to recount the endless number of details by which he tried to prove it.

"Not intelligent, only alert and well trained," I managed out of one corner of my mouth.

"Oh yes," he insisted, "Fanny is intelligent all right." And he told me a dog story for another five minutes.

At the end of it I got my tongue loose long enough to assert, "Only instinct, sense knowledge, no intelligence."

"Well, she is certainly more intelligent than many a child of her age. She is only three and a half years old."

-- "Can't talk," I mumbled, "no intelligence."

"Sure she can talk," he answered, "she can bark and make herself understood."

"No animals talk."

"Why, parrots talk."

"Graphophone," I said, "no sense, same thing over and over."

"That may be with a parrot, but ants certainly talk to each other. They have their own language. If you get down and listen you can hear them. They have a wonderful language."

"Understand it?" I asked.

"No, I don't understand it. Neither do I understand German, but it is a language all the same."

"Nobody understands ants," I retorted. "All animals have a natural call, which does not presuppose intelligence; just as we have some natural sounds which we make instinctively, sensitively, even unconsciously; for example, groaning, screaming, or sighing. These can take place without involving any intelligence whatever. Brute animals make these sounds from instinct. No animal can talk intelligently. If they had any thoughts they would surely express them. Dogs have heard men talk for thousands of years and yet they have never been able to speak a single intelligent word."

"But look at the marvelous things done by the ants," said the dentist, "the cities they build, the roads, the armies they form, the intelligent way they fight, the way they lay in food for winter. Why, they lead a more intelligent life in many respects than man."

"That is just it," I replied, "if you admit intelligence, you have to hold that they are more intelligent than man."

"Why not? This is exactly what I believe," he answered.

"You should study Wasmann's Biology," I told him. "He is one of the greatest biologists of modern times. He points out the marvels of instinct. He shows the wonders that ants and other insects perform even when they have been separated from the parent hill from the very larva stage. They make their combs, their perfect cocoons, their nests. Look at the hornet's nest, or those of the mud-dauber, the humble bee or the wasp. Why, the architecture of the honey comb is the most astounding workmanship in nature. Bees can do this without any training, without ever seeing it done by their ancestors. Moreover, all these insects are doing the same thing in the same way as they did thousands of years ago. These are the qualities of blind instinct. Intelligence is of its very nature progressive."

"Did you read about 'Clever Hans'?", he asked.

"Yes," I said, "we made a study of his kind of 'intelligence' in Psychology. Investigators showed that his counting feats were regulated by nodding of the head of the questioner. His master had trained him to count in that way and he had developed wonderful acuteness of sight so that even inadvertently a human being would give him the signal to stop counting."

"Well," said the dentist, "I am certainly convinced of the intelligence of my horse. He can open gates and doors, shake hands, call you when he is hungry. He can understand. Yes, sir, that that horse can do all kinds of things when I talk to him. Why, 'Jim' can do every thing but talk."

"Every thing but talk," I echoed.

The doctor looked disconcerted. He had made a slip. He did not intend to fall into that admission. He had forgotten that my argument was based on that very point,-- inability to talk. I hastened to take advantage of his confusion.

"Why if animals were intelligent, they would also be responsible. We would have to institute courts and jails and punishments. Nobody would hold that animals have free will. They do not deliberate over the right and wrong of an act, then go ahead realizing that they are free to refrain but determined to act anyhow; and then later on, when the act is done, they do not get a spell of remorse and begin to grieve and blame themselves."

"No," he admitted, "they do not go through all those things, but you will admit they must have at least a lower grade of intelligence."

"You have heard of Helen Keller, haven't you?" I asked.

"Yes, I have read her life, written by herself," he answered.

"Well," I said, "her life history convinces me that animals have no intelligence. She was born deaf, dumb and blind, cut off from all communication with her kind, apparently beyond the possibility of learning to understand her fellow creatures. Nevertheless, she has learned to read and write and to speak. In fact, she has become an educated woman; and all this despite every conceivable obstacle and disadvantage. On the other hand monkeys and horses and dogs in close contact with men and the language of men for thousands of years and ten thousand generations, with eyes and ears and splendid organs of speech have not been able to express so much as one intelligent syllable. If any of them had ever had one dim flicker of intelligence he would have spoken at least that one word."

"Well, I guess we have different ideas of intelligence."

"Yes, I guess we have."

Warren C. Lilly, S. J.

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SCHOLASTICISM AS A POPULAR PHILOSOPHY

At the present time men are confronted with that veritable enigma, "Out of a myriad kind of philosophical systems, which shall we choose?" If they would interrogate the Catholic Church, she would advise Scholasticism; but many, avoiding any such query, are at their wits' end trying to discriminate between the true and the false. Of course systems outside of Catholic philosophy have their own attraction. "This influence is due," says Cardinal Manning, "to the fragments of truth which they, like all other erroneous systems, undoubtedly contain. Mutilated, distorted, truncated, and isolated, it is true, as well as alloyed with error, but yet as existing, retaining in themselves, and imparting to all with which they are connected, somewhat of the nature and necessary force and attractiveness of the truth. Again, it is due to the reputation of their authors, and to the number and names of their adherents, as well as to the form and manner in which they are propounded, the felicity of diction, the lucidity of explanation, the beauty of illustration, and the numberless graces of language which have been lavishly employed to cover their nakedness and conceal their defects. But there is a deeper reason for the prevalence and power of the modern philosophical systems. They pander to the weakness of fallen man." Ah, there's the rub. Once proffer the golden spoon, desert principle for pleasure, and the things of the mind will give way to the things of sense.

Looking over its history, we discover Scholasticism to have secured a safe foothold from the time of Socrates. He it was who restored the philosophy of Thales and Pythagoras which had degenerated into mere sophism, and from these as from a central trunk branched out the Platonic and Aristotelian philosophies. The Aristotelian or peripatetic philosophy prevailed for succeeding centuries, until by the nexus of Aristotle and St. Paul there arose the glorious "Summa". Not that Catholicity absorbed all of Aristotle. No, she separated the wheat from the chaff, and got the one thing which the other philosophies did not. She got the truth.

Scholasticism, then, is nothing more or less than the crystallized common sense of ages, tested and systematized, developed and perfected, by the greatest

thinkers of all time. To quote from Father Lord's "Armchair Philosophy", "It is a philosophy which lays its roots in an almost divine common sense, and which is proudly and fearlessly the champion of human nature." If people pride themselves on the acquirement of consummate common sense, then this one reason alone should suffice for the popularity of Scholasticism.

Great geniuses have championed its tenets, yet Scholasticism is not a thing which makes a genius of a man by the fact that he takes it up. On the contrary, it demands hard, continuous labor. Neither does it give entire freedom of thought, for this is impossible. Constituted laws govern correct reasoning,-- laws which are not merely coeval with Christianity but have their origin from the greatest of ancient philosophies, the Socratic.

Further, Scholasticism is the most consistent and comprehensive of systems. That steadfast adherence to certain fixed principles which makes it so unpopular with many is the best possible proof of its consistency; and that it is comprehensive its very definition attests. By definition it is at once the most thorough and the most universal of sciences,-- the knowledge of all things through a study of their ultimate causes. Those who know Scholasticism admit the truth of this definition,-- a truth which has never been successfully assailed.

Eminent professors at various American Universities, when asked their opinion as to the popularity of Scholasticism, spoke of its rigidity to syllogism, and the deplorable fact that it was in the language of the Church. Yet had scholars outside of the Catholic Church held fast to the language of the schools of the Middle Ages, there would not be a universal cry today for an international medium of expression. And when adversaries speak of rigidity to syllogism, many of them betray a mind filled with scattered thoughts and truths rather than a logically united system of truth. They fear the dread logic because it goes relentlessly through tawdry trappings of thought and pierces the heart of their errors. And that awful portent, the syllogism, which is so often the cause of their downfall and which they professedly despise and shun, is (unconsciously, perhaps) a most useful part of their daily mental processes. For example: one of these gentlemen visiting New York for the first time, very desirous to see the Battery, inquires its whereabouts. The directions given lead him to reason thus,--a perfect syllogism:

A Subway going in this direction will bring me to the Battery,
But this is such a Subway,
Therefore this will bring me to the Battery.

Naturally enough, those with but a superficial study of Scholasticism might well express their objections to its incomprehensibility. Those, on the other hand, who test it carefully by minute diagnosis, lending themselves to its unalterable and unchanging principles, which are firmly embedded in truth, will readily learn to understand its thoughtfully worked out plan, will become wiser and better men for their pains.

The present-day advocates of Scholasticism have every reason to be hopeful as to its future. Leslie Walker of Oxford, an eminent English philosopher, known throughout the world for his subtle contributions to scholarly reviews,

sums up the situation thus: "The world is deserting Newton and Galileo and falling back upon the fundamental principles of Aristotle without knowing it." Surely this is an encouragement to those interested in the furtherance of the one ideal and true philosophy.

B. A. Reddy, S. J.

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ABOUT THE CORRIDORS

The mid-year change of subject-matter has made necessary a reorganization of the various branches of the Seminar. A more detailed account of their activities will appear in our next number.

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Father Kuhlman, who has just given the annual retreat to the professional schools of the University, is expected to address the Seminar very soon. He will speak about the practical utility of scholastic philosophy, particularly of ethics, in retreat and mission work.

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Mr. Heithaus is preparing a series of lectures on the philosophy of the Greeks and Romans, so many of whose theories have been reincarnated in modern philosophical systems. His first lecture, "Cosmogony and Evolution among the Greeks and Romans", was delivered at the last meeting of the St. Louis Classical Club. He has promised to repeat it for our benefit. In a future lecture he will treat of Greek and Roman ideas of natural phenomena.

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At a recent session of the Philosophers' Academy Mr. Reddy touched upon an interesting psychological problem. His paper on "Father Wasmann and His Work" emphasized clearly the distinction between intelligence and brute instinct, as illustrated by the life of the ant.

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The University has received an announcement of the Philosophical Congress which is to meet in Rome about the middle of April. Our next issue will contain the main features of their program.

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E D I T O R I A L

THE MODERN SCHOOLMAN

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ANNOUNCEMENT

Now that the arduous work of pioneering is over, the Executive Board of the Seminar has consented to accept Mr. Reardon's resignation of the editorship of this paper. His successor, Mr. Wellmuth, will act as editor from the present issue until next March.

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NEWS AT THE NEWS-STAND

Current periodicals are appallingly immoral. A loud protest against them is being heard from Catholics and non-Catholics alike. Mr. John B. Keddedy in "America" calls for drastic legal measures against immoral literature at the news-stands, and Mr. Hendrik van Loon in "The Commonweal" appeals for stritt censorship of books.

There is another evil of current literature which is beyond the scope of judge or censor. The mind of thereading public is being poisoned by the materi-
alistic philosophy which fills our leading magazines. How can we counteract this evil?

Two possibilities suggest themselves. The first is to protest against these false doctrines and to point out their hidden dangers to our people, by means of the Catholic press. This we have been doing for some time, and with good effect.

But is this enough? Many of those who read Catholic periodicals do not read these dangerous magazines; or if they do, their faith is too firm to be shaken. On the other hand, the people who are most liable to be harmed by such false theories seldom read our publications.

In view of the growing influence of the Church in this country and the recent impetus given to Catholic journalism, it is to be hoped that we may soon be able to combat the evil more effectively, by using those same materialistic periodicals as vehicles for the wholesome fundamental principles of Catholic thought.

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B O O K R E V I E W S

An Introduction to Philosophy, by James H. Ryan. Macmillan, N. Y. 1924.

This Catholic U. contribution to philosophic text-bookry is aimed at the college beginner of the subject. Its method involves a clear arrangement and explanation of the subject, its tools, its relations, and nine of its greatest problems.

Professor Ryan's terminology, though usually familiar to the beginner, is rarely concrete; and when he does lapse into concreteness he is generic rather than specific, thus achieving the twofold end of the conventional text-book, a ~~prim~~ exactness and a musty dryness. This tendency is somewhat counteracted by the author's partial fulfillment of his prefatory promise to use the vernacular and to minimize the technical language of the schools.

Relying on some maturity in his readers the author develops the principles of philosophy in the form of projects. Fundamental problems are outlined, the different historical answers judicially scrutinized, and the student is given the feeling that he is making up his own mind on the answer he will call his own. This method has been criticized as not sufficiently safeguarding the beginner, who is not altogether prepared to make up his mind correctly. This criticism seems to be met by the author, as he really marshals his data toward a proper emphasis of sympathy and interpretation of evidence.

The bibliographical sections of the book are plentifully and choicely stocked, while the chapter on "Philosophy, Science, and Religion" is well worth reading even to one who will not find time to go through the 390 short pages of the book.

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